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The Life of Bishop Sherlock.

Dr. Thomas Sherlock was the son of Dr. William Sherlock, for some time Master of the Temple, and also a celebrated divine of the established church during the convulsive period of the reign of James II.

Bishop Sherlock was born in London in 1678, and at an early age was sent to Eaton School. Here he laid the foundation of that classical elegance by which his compositions are distinguished. About the year 1693 he was removed to Cambridge, and admitted to Catharine Hall. Here he took his degree in Arts, and soon after he had attained to the canonical age entered into priest's orders, having previously been elected into a fellowship of the college. He was admitted to the Mastership of the Temple on the resignation of his father, in 1704. This preferment was of such high importance, that the choice of so young a man was, to many, matter of great offence; but the prejudices entertained against him on this account were effectually removed by a short trial of his abilities. Being duly sensible of the dignity of his office, he was extremely solicitous of improving his talents, which he did with such success, that, in the course of a few years, he became one of the most celebrated preachers of the age.*

He had not been long in this station, before he took the degree of Doctor of Divinity; and, in the year 1707, he married Miss Judith Fountaine, a very amiable lady, descended from a good family in Yorkshire. In 1714 he succeeded Sir William Dawes in the Mastership of Catharine Hall,

Cambridge, where he had received his education. Whilst he held this place, he was promoted to the office of Vice-Chancellor of the University, which he discharged with the utmost attention and assiduity. It is said that, while he continued in the University, he discovered on all occasions, not only very superior abilities, with deep and extensive learning, but also great wisdom, policy, and talents for governing; in allusion to which part of his character, Dr. Bently, during his squabbles at Cambridge, gave him the nick name of Cardinal Alberoni.*

In 1716 Dr. Sherlock obtained the Deanry of Chichester, and soon after his promotion, he first appeared as an author, being at the head of the famous Hoadlean controversy, which, for a considerable time, agitated the divines of the established church. The occasion of this controversy was a sermon preached before king George I. March 31st, 1717, by Dr. Hoadly, Bishop of Bangor, and afterwards published under the title of *The Nature of the Kingdom, or the Church of Christ*. Some of the principles maintained in this sermon gave great offence to many of the clergy, and a representation was drawn up by a committee of the lower house of convocation. But before it was so approved as to be made the act of that part of the representation of the church, to be by them presented to the upper house of convocation, the assembly was prorogued by order of the King, nor would his Majesty permit them to sit again till all resentment had wholly subsided against Dr. Hoadly.

* Funeral Sermon preached by Dr. Nicholls. Annual Register for 1672.

* Dr. Charles Moss's Charge to the Clergy of the Archdeaconry of Colchester, 1764.

The interference of his Majesty led the enemies of Dr. Hoadly to charge him with having fled to this refuge, from fearing the consequences of an investigation of his principles. This he positively denied, and declared that it was prorogued without his solicitation, or his having any knowledge of the design; "but the King thought proper," says the Bishop, "out of a sincere regard, as I verily believe, to the interest of our constitution in Church and State, to put a stop to the sitting of the convocation."

It was on this subject that Dr. Sherlock stepped forward as the champion of the principles of the Non-jurors, and printed many tracts against Dr. Hoadly. The principal of these, was one entitled, *A Vindication of the Corporation and Test Acts, in Answer to the Bishop of Bangor's Reasons for the Repeal of them*; to which was added, a Second Part, concerning the Religion of Oaths. 1718, 8vo.

Upon the appearance of Mr. Collins' celebrated discourse of *The Grounds and Reasons of the Christian Religion*, in the year 1724, Dr. Sherlock, though he did not enter directly into the controversy, took an opportunity of delivering his sentiments upon the subject in six discourses, delivered at the Temple Church in April and May, 1724. These discourses were published the next year, under the title of *The Use and Intent of Prophecy in the several Ages of the World*; and he afterwards corrected and enlarged them in several successive editions.

The fourth edition of this work, corrected and enlarged, was published in 1774; to which was added four Dissertations: 1. *Upon the Authority of the second Epistle of St. Peter*; 2. *The Sense of the Ancients before Christ, upon the Circumstances and Consequences of the Fall*; 3. *The Blessing of Judah, Gen. 49*; 4. *Christ's Entry into Jerusalem*. In 1749, our author (at that time Bishop of London) published an appendix to the second dissertation, being *A Farther Inquiry into the Mosaic Account of the Fall*; to which he prefixed a short advertisement, acquainting his reader, that "it was drawn up some years before, and

was intended as an examination of the objections made to the history of the Fall, by the Author of the *Literal Scheme of Prophecy considered*; but that the author being dead, he had now considered the objections not as his, but as common to all who call in question, or are offended with, the history of the Fall as it stands recorded by Moses."

In the year 1728 Dr. Sherlock was promoted to the Bishopric of Bangor; in which he succeeded Dr. Hoadly, as he did also in the See of Salisbury, in 1734; in both which stations he made so distinguished a figure, that, upon the death of Archbishop Potter, in the year 1747, the Archbishopric of Canterbury was offered to him; but being then in an ill state of health, he thought himself unqualified to fill that high station. The next year, however, he was so much recovered, that he accepted a translation to the See of London, vacant by the death of Bishop Gibson.

Notwithstanding his advancement to such high dignity, Bishop Sherlock continued to hold the Mastership of the Temple, (where he was much beloved and esteemed) till the year 1753, and when his resignation was accepted by his Majesty, he addressed a letter to the Treasurers and Masters of the Bench, gratefully acknowledging his sense of the many favours they had shown him. This letter is preserved in the *Biographia Britannica*.

It was soon after he was created Bishop of Bangor that Dr. Sherlock wrote *The Trial of the Witnesses*, which has already passed through many editions. The occasion of its being written we proceed briefly to relate.

In the work entitled *A Discourse of the Grounds and Reasons of the Christian Religion*, Mr. Collins, the author, had endeavoured to prove that all the Old Testament prophecies were not to be understood literally but figuratively. Under the pretence of acting the part of a Moderator in this controversy, Mr. Woolston endeavoured to allegorize away the miracles of our Saviour, as Mr. Collins had done the prophecies. This he first attempt-

ed in a pamphlet entitled, *A Moderator between an Infidel and an Apos-tate*; and in two *Supplements* to it; and afterwards more largely in six discourses on the miracles of our Sa-viour, which were successively pub-lished at different times, in the years 1727, 1728, and 1729. The design of these discourses was to show, that the accounts of the great facts record-ed in the Gospels, are to be understood wholly in a mystical or allegorical sense; and that, taken in the literal and historical sense, they are false, absurd, and fictitious. This attempt he carried on with greater rudeness and insolence than any of the deistical writers who went before him; for in the objections which he makes, in the person of a Jewish Rabbi, against the evangelical story of our Lord's resur-rection, he declares it to be a complica-tion of absurdities, inconsistencies, and contradictions. He insinuates, that the guards set by the Roman go-vernour, at the desire of the chief priests, to watch the body of Jesus, suffered themselves to be bribed or intoxicated by the disciples; in which he is more quick sighted than the chief priests and pharisees, whom it more nearly concerned, who, it is plain, suspected no such thing; in which case, instead of excusing, they would have endeavoured to have got them se-verely punished. But what he seems to lay the principal stress upon, is, a supposed covenant between the chief priests and the disciples of Jesus, that the seal with which the stone of the sepulchre was sealed, should not be broken till the three days were entire-ly past; and that, therefore, the roll-ing away the stone from the sepulchre, and breaking the seal before the three days were ended, was a breach of that covenant, and a proof of an imposture.

After Mr. Woolston had published his *Moderator*, a prosecution was set on foot against him by the Bishop of London, for having written against Christianity, for which he was tried and found guilty in the court of King's Bench, before the Right Honourable Sir Robert Raymond, Knt. Lord Chief Justice. Our author, Bishop Sherlock, adopted a more scriptural and more

successful plan to prevent the circula-tion of his works, and of his opinions, by bringing his arguments to the bar of Scripture and reason, and in a fair and legal trial of the witnesses of the resurrection of Jesus, fully exposed all the illiberal abuse and unfounded as-perisions which he had heaped on their characters.

In Mr. Woolston's defence of his discourse, which was dedicated to the Queen, he takes notice of this work, and calls it "a considerable treatise, and an ingenious piece, with which he was much pleased." The sarcastic manner, however, in which he affects to treat the work, proves that it was so considerable, that he could not so-lidly answer it, and also that, however much he admired its ingenuity, he was not greatly pleased with its arguments.

For three or four years after the translation of our Prelate to the See of London, he was, notwithstanding his age and infirmities, able to apply himself to business; and he made one general visitation of his Diocese in person. But he was soon after afflict-ed with a dangerous disorder, from which he recovered with difficulty, and with almost the total loss of the use of his limbs; and his speech fail-ing him soon after, he was obliged to desist from the exercise of his func-tion, and was even deprived of the ad-vantages of a free conversation, as he could not be understood, except by those who were constantly about him. His patience and submission to the will of God during his affliction, are thus represented by one of his friends: "Had the same case occurred in the reign of ancient stoicism, what tri-umphs would have been sung! what honour paid to the great masters and schools of science! Why should its true praise and honour be withheld from that true philosophy which com-eth from above, in which no man was more deeply practised than our truly Christian Prelate, whose happy state of mind, was the pure and genuine effect of it?"

During his affliction, the powers of his mind continued in their full vigour; and under this weak state of body, in which he continued for some years,

he kept the administration of all affairs in his own hands. In this situation, likewise, he revised, corrected, and published, in four volumes octavo, his *Discourses preached at the Temple Church*, which are in many respects some of the most exquisite and masterly productions of the kind that are to be found in the English, or, perhaps, in any other language. The first volume was published in 1754; and was followed by the rest soon after. He died the 18th of January, 1761, in the 84th year of his age, and was interred at Fulham, in a vault made for that purpose; where, likewise, a monument is erected to his memory, with an inscription drawn up by Dr. Nicholls, who succeeded him in the Mastership of the Temple.

Bishop Sherlock was a man of the most acute parts, and his ambition is said to have been equal to his capacity; insomuch, that he would have thought it an indignity to have been the second in any character in which he chose to appear. His extraordinary abilities, indeed, were universally acknowledged; and his learning was very extensive. One who was intimately acquainted with our Prelate, says, "God had given him a great and an understanding mind, a quick comprehension, and a solid judgment." These advantages of nature he improved by much industry and application, and in the early part of his life, he read and digested well the ancient orators, both Greek and Latin, the philosophers, poets, and orators, from which he acquired that correct and elegant style which appears in all his compositions. His knowledge in Divinity was obtained from the study of the most rational writers of the Church, both ancient and modern; and he was particularly fond of comparing Scripture with Scripture; and especially of illustrating the writings of the Apostles, which he thought wanted to be more studied, and of which we have some specimens in his own discourses. His piety was constant and exemplary, and breathed the true spirit of the Gospel. His zeal was warm and fervent in explaining the great doctrines and duties of Christianity,

and in maintaining it, and establishing it upon the most solid foundations. His munificence was large and diffusive. The instances of his public character, both in his life time, and at his death, were great and like himself. He gave, we are told, large sums of money to the corporation of the sons of the clergy, to several of the hospitals, and to the Society for Propagating the Gospel in Foreign Parts. The private flow of his bounty to many individuals, was constant and regular; and upon all just occasions, he was ready to stretch forth his hand to the needy and afflicted. He was, indeed, a person of great candour and humanity, had a tender feeling for distress, and was easily touched with the feeling of others. No one was ever more happy in domestic life, and no man could show greater gentleness, good-nature, and affection to all around him.*

Besides the works we have mentioned, Dr. Sherlock was the author of an excellent *Pastoral Letter* in the year 1750, addressed to the clergy and the inhabitants of London and Westminster, upon occasion of the earthquakes. Of this letter, it is said, there were printed in quarto, 5000; in octavo, 2000; in duodecimo, 3000; besides pirated editions, of which not less than 50,000 were supposed to be sold.

The public have also been presented, since the Bishop's death, with another volume of his discourses, preached on several important occasions, and separately printed by their author. "In which," says the Editor, "the judicious reader will discover the same energy of sentiment, and purity of diction; the same pathetic and convincing address to the heart, which so eminently distinguishes the rest of this Prelate's discourses."

Criticism on Lord Byron's Description of ROUSSEAU, in his "Childe Harold's Pilgrimage. Canto 3d." Extracted from the British Review for February, 1817.

Some part of the poet's description of that wretched thing of vanity and passion,

* Dr. Nicholls's Sermon.

selfishness and sophistry, Rousseau, is vigorous, beautiful, and just; and the only fault we find with it is its too much leaning towards apology. The love of woman in Rousseau was little more than the love of woman's idolatry: to be admired and flattered was his ruling passion; and this incense, he knew, was to be obtained in much larger quantity, and at a much cheaper rate, from women than from his own sex. What he principally wanted in a companion was an unlimited toleration of his egotism, an understanding not to be startled by paradox, and an ear submissive to eternal repetition; and such a companion he found among the softer sex, whose kindness he repaid by dragging her with him through a degraded existence, the sport of his caprice, and then casting her offspring adrift upon the world, defrauded of the rights of nature.

His love was the raving of metaphysical bombast; but it is a great question whether he loved any woman or women upon earth, as well as any one of his favourite paradoxes. These very paradoxes seem to have been counterfeited for the sake of the distinction they conferred, or to gratify the spleen of disappointed vanity. He launched them into the world reckless of their consequences, and expended all the powers of his eloquence, which were doubtless very great, in giving them a fatal currency. Perhaps, Voltaire excepted, there has scarcely lived a human being who has sent among mankind so many unextinguishable mischiefs as this philosophical incendiary. We doubt much whether Mr. Burke was right in his opinion,* that, "if Rousseau were now alive, and in one of his lucid intervals, he would be shocked at the practical frenzy of his scholars." It is wonderful with what a steady eye and regular pulse the philosophers, the orators, and preachers of these maxims of universal disorder, contemplate the dreadful medium through which they are to prosecute their ambiguous ends. The painted distresses, the theatric woes, with which they fill their imaginations, dissolve them into tenderness; but the tremendous realities to which their principles inevitably conduct, are felt, understood, intended, and promoted by them without the smallest concern. Lord Byron seems to have much consulted the Confessions of Rousseau, and to have drawn from that drivelling register of a debauched imagination the matter of which his seventy-eighth and seventy-ninth stanzas are composed, with which we have somewhat doubted whether it would be safe to sully our page; but, considering what is the presumable character of the readers of this journal, and that it is necessary sometimes to face a mischief in order to

repel it, we have determined to produce the specimen.

"His love was passion's essence—as a tree
On fire by lightning; with ethereal flame
Kindled he was, and blasted; for to be
Thus, and enamoured, were in him the same,
But his was not the love of living dame,
Nor of the dead who rise upon our dreams,
But of ideal beauty, which became
In him existence, and o'erflowing tears
Along his burning page, distempered though it
seems.

"This breathed itself to life in J^ulie, *this*
Invested her with all that's wild and sweet;
This hallo'd, too, the memorable kiss
Which ever morn his fevered lip would greet,
From her's, who but with friendship his would

B^et to ~~that~~ gentle touch, through brain and
breast
Flash'd the thrill'd spirit's love devouring heat;
In that absorbing sigh perchance more blest,
Than vulgar minds may be with all they seek
possess."

To these stanzas we have a note, which refers us "to the account, in the 'Confessions,' of Rousseau's Passion for the Comtesse d'Houdetot (the mistress of St. Lambert,) and his long walk every morning for the sake of the single kiss, which was the common salutation of French acquaintance. "Rousseau's description of his feelings on this occasion may be considered as the most passionate, yet not impure description and expression of love that ever kindled into words, which after all must be felt from their very force to be inadequate to the delineation: a painting can give no sufficient idea of the ocean."

Those who have read the "Confessions" of Rousseau, in which the interior of a very bad heart is pretty fairly laid open, (thanks to his inordinate vanity which hid from him at least half of his own turpitude!) have read enough to satisfy them that he was from first to last an animal *feræ naturæ*, utterly incapable of domestication, of an unrestrained sensuality of thought, and passions so impotently fierce as to find their only corrective in their mutual interference. In the stormy interior of his mind, qualities at once rude and refined were in a sort of "ruin reconciled;" and all which the pruriency of his wishes suggested, the power of his imagination supplied the means of producing, so that together they conspired to send into society a sentimental savage, with his appetites in their brutal strength and original freshness, but at the same time decorated with all that the fancy could bestow to impose upon the heart and affections. The kiss of desire, surreptitiously enjoyed under the pretence of a common salute, is not, in our minds, what Lord Byron calls it, "a passionate but not impure expression of love," but a sort of mental treachery, in the profligate

* See Reflections, p. 252.

avowal of which there was the grossest *impurity*. The story is in perfect congruity with other disgusting confessions of this unblushing betrayer of himself, which every manly mind is desirous, for the credit of human nature, to drive from his memory. "His love," says Lord Byron, "was passion's essence," "an ethereal flame" which "no living dame" could satisfy, but which found out for itself "an ideal beauty," which became "in him existence itself," and "teemed along his burning page." This "ideal beauty," however, in the language of this fascinated poet, "breathed itself into life in Julie," and thus "hallowed, too, the memorable kiss;" the account of which has been already given; so that after all, the Platonic vision embodied itself occasionally in the person of some matron or virgin, and led to impertinences and indignities on the part of the philosopher very deserving of summary chastisement. Lord Byron supposes that a greater bliss might accompany these precious moments of Rousseau's existence than vulgar minds enjoy in the possession of their direct and natural pleasures. But we take leave once again to enter our protest against this insulting misapplication of the word "vulgar." We have no patience with an aristocracy of sentiment among men who upon other occasions will tolerate nothing but nature unmodified by culture. Upon the whole, we are convinced that there is no such riddle in the character of Rousseau as is generally pretended. He was a raving, romantic, bloated egotist, with a fine imagination, but a selfish, unfeeling heart: self-banished from society by his own suspicious and unaccommodating temper; incapable of esteem for the wise, respect for the great, or love for the virtuous; and expecting all, whether great, or wise, or virtuous, to worship his caprices, on pain of incurring his implacable resentment; fond of the female sex, not from feelings of chivalrous devotion, but upon an engrossing and self-loving principle, which he denominates *besoin d'être aimé*, without studying the means of making himself amiable. We are happy to dismiss him from our thoughts for the present: reminded of him we must often be by the theorems of moral and political philosophy which, emanating from his pen, and dressed in his eloquence, still keep the sober world in alarm for the first principles of civil society.

Proceedings of the late General Convention of the Protestant Episcopal Church, held in the City of New-York from the 20th to the 27th of May, 1817.

It is our intention to exhibit in the present and succeeding number of the Christian Journal, the most important proceedings of the late

General Convention, extracted from the printed Journals. These being confined in their circulation, many of our readers may not have an opportunity of seeing them; and we presume they will all be desirous of being acquainted with the transactions of the Convention.

The House of Clerical and Lay Deputies, and the House of Bishops, daily attended divine service in Trinity Church; when service was performed by one of the Clerical Members of the former House, and a sermon preached by the Bishops in succession, with the exception of the Bishop of the Church in New-York; the Convention being held in his diocese, and the service being performed in the parish church of which he is Rector.

From the Journal of the House of Clerical and Lay Deputies we extract the following

REPORT

ON THE STATE OF THE CHURCH.

The House of Clerical and Lay Deputies, in compliance with the 45th Canon, have taken a general view of the state of the Church, and offer to the House of Bishops the result of their inquiries, respectfully requesting that venerable body to draw up, and cause to be published, a Pastoral Letter to the members of the Church,

EASTERN DIOCESS.

New-Hampshire.

Since the last General Convention the Church in this state has greatly increased. An Episcopal congregation has been formed in the town of Concord, the seat of the state legislature; and Episcopal service is regularly performed there on Sundays by a clergyman or a lay reader. We trust that they will soon be able to erect a building for public worship. A new Church has been established at Bradford, and another at Hopkinton. An Episcopal Church has also been incorporated at Drewsville, which is a part of Walpole, and they annually derive a hundred and thirty dollars from their Church lands. St. John's Church, at Portsmouth, contains more than seventy families, and has about seventy communicants. The Church at Cornish is without a clergyman, but divine service is generally performed on Sundays by a lay reader. Union Church at Claremont, and Trinity Church at Holderness,

we trust, continue to improve under the labours of their respective ministers. The necessity of the encouragement of Missionary Societies will appear, when it is suggested, that five of the few churches in this state want either the ability or the opportunity to provide themselves with pastors. We feel much pleasure in stating, that the aid and visitations of the Right Rev. Bishop of the Eastern Diocese have been, through the great goodness of the Divine Head of the Church, an essential blessing to the churches of this state.

Massachusetts.

In this state we are gratified to observe an increase of churches, and a growing attention to our doctrine and discipline. With but few exceptions, the congregations are regularly supplied, and a zeal is manifested among those who are not favoured with stated ministrations, to contribute as much as is in their power to obtain this desirable object. From the formation of societies for the distribution of Prayer Books and Episcopal Tracts much good has resulted. And, it is presumed, at no former time have such efforts been made for the increasing prospects of the Church—nor any been crowned with greater success.

Vermont.

The aspect of the Church in this state is much more pleasing than it was at the time of the sitting of the last General Convention. The question in regard to the Church lands remains yet undecided; but, it is thought, is in a way soon to be decided in favour of the Church. There are at present two clergymen only who officiate in this state. The Rev. Mr. Brunson officiates at Arlington and Manchester; his congregations are large and respectable. "Mr. Beach," says Bishop Griswold, "is now officiating at Fairfield, St. Albans, and Sheldon, in Vermont; and of his success we have the most pleasing intelligence. A very considerable number of communicants have already been added to those churches. Large congregations attend his preaching—

a spirit of religious inquiry and awakened concern for the one thing needful, extensively prevails in those parts of the state where he labours; and cheering are the prospects of still greater increase, both in members and piety. At Fairfield they are erecting a house for the worship of God, and already is this pious work in great forwardness. Indeed, the number of churches which are now building, or will probably soon be commenced, is one of the best proofs of the increasing zeal amongst our people, for the service of God, and the support of his holy worship." At Bellow's Falls, also at Windsor and Middlebury, are churches now erecting. All that is wanting for the rapid growth of the Church in Vermont, is a number of zealous clergymen. O that the Lord of all would send more labourers into his harvest.

Rhode-Island.

The Church in Rhode-Island, through the Divine blessing, is in a flourishing condition. Since the last General Convention a new congregation has been formed in the village of Pawtucket, and a neat and spacious church edifice nearly completed. The other churches of this state are also prosperous. It has pleased the Lord to awaken many to righteousness; so that large additions have been made to our communion, and our congregations considerably increased. Much good is expected to result from societies which have been instituted for the distribution of the Book of Common Prayer and religious Tracts.

EASTERN DIOCESS—generally.

Since the last Convention, there have been admitted to the order of Deacons, Silas S. Safford (since deceased,) Walter Cranston, John L. Blake, Stephen Beach, Thomas Carlile, Chever Felche, George S. White, Joseph R. Andrus, George T. Chapman, Gideon W. Olney, Jonathan M. Wainwright, George Leonard, and Benjamin B. Smith; and Titus Strong, John L. Blake, Thomas Carlile, George S. White, and Joseph R. Andrus, Deacons, have been ordained

Priests. The Rev. Titus Strong has been instituted Rector of St. James's Church, Greenfield; and the Rev. Thomas Carlile, Rector of St. Peter's Church, in Salem. Six hundred and seventy-five persons have been confirmed. There are fourteen candidates for Holy Orders.

In May, of 1815, Bishop Griswold, being invited according to the directions of the 20th Canon, visited some of the churches in Connecticut, confirmed 131 persons, and admitted Ezekiel G. Gear and Reuben Sherwood to the order of Deacons; and the Rev. Birdsey G. Noble, Alpheus Gear, Harry Crosswell, and Aaron Humphrey, Deacons, to that of Priests.

Connecticut.

In the Diocese of Connecticut the prospects of the Church are in a high degree flattering. A rapid increase of numbers—a growing zeal—and a proportionate measure of industry and liberality, on the part of both the Clergy and Laity, are among the circumstances on which we calculate, through the blessing of God, for raising the Church from its late depressed state, and for ensuring its lasting prosperity. From the journals of the Diocesan Conventions, it appears that there has been a considerable accession of members to our communion since the last report; and as the balance of emigration is against the Diocese, it is evident that these additions have been principally drawn from other denominations: and that the liberality of our people has been proportionate to this increase, is manifest from the great number of edifices which have been erected for the celebration of the ordinances and worship of our Church—and from the munificence displayed in the construction of these edifices. Trinity Church, in New-Haven, which was consecrated in February, 1816, is surpassed by very few, if any, in the Union, for size, convenience, or simple elegance. The Church in this Diocese has laboured under very serious inconvenience since the death of its late lamented Diocesan, Bishop Jarvis, by being in a great measure de-

prived of the benefit of Episcopal visitations. This inconvenience, however, is now in a considerable degree remedied, by an arrangement with the Right Rev. Bishop Hobart, of New-York, who has been regularly invited by the Convention of the state, under the 20th Canon of the General Convention, to take temporary charge of the Diocese; and has accordingly done so.

Under this arrangement, Bishop Hobart has visited a part of the Diocese—consecrated several churches—and administered the rite of confirmation to about 1600 persons. Still, however, the want of a resident Diocesan is much felt; and we confidently hope that the time is not far distant, when the fund for the support of a Bishop, amounting already to little less than 15,000 dollars, will be sufficient to supply this necessity, and to meet the wishes, and fulfil the most sanguine expectations of the friends of the Church throughout the Diocese.

New-York.

We have reason to be thankful to the great Head of the Church for the degree of prosperity with which he has blessed that portion of it which forms the Diocese of New-York. Fidelity in the Clergy, and an encouraging spirit of zeal and devotion in the Laity, very generally prevail. And this fidelity, zeal, and devotion, are marked with a scrupulous adherence to the Canons, Rubrics, and edifying usages of our excellent Church. The sufficiency of her provisions to secure the influence and happy consequences of evangelical piety, has been, in some instances, most eminently displayed. In illustration of this remark, we refer to the following extract from the address of the Bishop of this Diocese to the Convention of 1816.

“In St. Paul's Church, Troy, 78 received confirmation, principally young persons; many of whom, at the first opportunity, came to the communion. I deem it of importance to state, that in this congregation, during a season of unusual religious excitement, its

Rector did not find it necessary to deviate, in any degree, from the forms of our Church; but by more frequency in the use of them, and by greater assiduity in his parochial duties and instructions, he was happily instrumental in increasing the piety of his flock."

Since the period embraced in the last report, twenty-nine persons have been admitted by the Right Rev. Bishop Hobart, to the holy order of Deacons, viz. William B. Lacey, Harry Croswell (since removed to Connecticut,) John Brown, William Creighton, George Boyd (since removed to Pennsylvania,) Alpheus Gear, of Connecticut, Eli Wheeler, of Connecticut (since settled in this Diocese,) Alanson W. Welton, of Connecticut (since settled in this Diocese,) George Y. Morehouse, of New-Jersey, at Perth-Amboy, New-Jersey, where, previously to the election of a Bishop in that Diocese, Bishop Hobart was invited to hold an ordination, by the standing committee of the same; Gregory T. Bedell, William Hawley (since removed to the city of Washington,) William H. Hart (since removed to Virginia,) Abiel Carter (since removed to Pennsylvania,) William J. Bulkley, of Connecticut, Charles W. Hamilton, Henri L. P. F. Pénéveyre (from the Protestant Church of Luzerne, in Switzerland,) Henry U. Onderdonk, Thomas C. Brownell, Professor in Union College, Schenectady, Ravaud Kearney, Petrus S. Ten Broeck, George Weller, James F. Hull, of New-Orleans, Samuel Johnston, Joshua M. Rogers, Hugh Smith, Henry Anthon, Richard F. Cadle, Nathaniel Bruce, M. D. and Charles Smith, of Connecticut.

Nineteen Deacons have been admitted to the holy order of Priests, viz. the Rev. James Thompson, the Rev. David Huntington, the Rev. Eli Wheeler, the Rev. Benjamin T. Onderdonk, the Rev. Lewis P. Bayard, of New-Jersey, at Newark, (N. J.) where Bishop Hobart was invited prior to the election of a Bishop in that state, by the standing committee of the same, to hold an ordination; the Rev. Alanson W. Welton, the Rev.

John Brown, the Rev. William B. Lacey, the Rev. Henri L. P. F. Pénéveyre, the Rev. Henry U. Onderdonk, the Rev. John P. K. Henshaw (since removed to Maryland;) the Rev. James F. Hull, of New-Orleans; the Rev. Thomas C. Brownell; the Rev. Walter Cranston, of Georgia, at New-Haven, in Connecticut, in which Diocese Bishop Hobart had been invited by the Convention of the same, agreeably to the 20th Canon of the General Convention, to perform Episcopal offices; the Rev. Evan M. Johnson, the Rev. William Creighton, the Rev. Ravaud Kearney, the Rev. Petrus S. Ten Broeck, and the Rev. George Weller.

Since the last General Convention, the following Institutions have taken place in this Diocese: of the Rev. John M'Vickar to the Rectorship of St. James's Church, Hyde-Park, Dutchess county; of the Rev. Henry J. Feltus, to that of St. Stephen's Church, New-York; of the Rev. Samuel F. Jarvis, to that of St. James's Church, New-York; of the Rev. Charles Seabury, to that of Caroline Church, Brookhaven, Long-Island; of the Rev. Eli Wheeler, to that of St. John's Church, Johnstown; of the Rev. John P. K. Henshaw, (since removed to Maryland,) to that of St. Ann's Church, Brooklyn, Long-Island; of the Rev. Parker Adams, to that of Trinity Church, Lansingburgh, Rensselaer county, and Grace Church, Waterford, Saratoga county; of the Rev. Joseph Prentice, to that of St. Luke's Church, Catskill, Greene county; of the Rev. David Moore, to that of St. Andrew's Church, Staten-Island; of the Rev. James Milnor, to that of St. George's Church, New-York; of the Rev. William Creighton, to that of St. Mark's Church, New-York; of the Rev. Henri L. P. F. Pénéveyre, to that of the French Church Du St. Esprit, New-York—where the services of our Church are celebrated in the French language.

The Right Rev. John Henry Hobart, D. D. has been appointed Rector; the Rev. Thomas Y. How, D. D. Assistant Rector; and the Rev. Benjamin T. Onderdonk, an Assistant

Minister, of Trinity Church, New-York. The Rev. Evan M. Johnson has been settled as Minister of St. James's Church, Newtown, Long-Island; the Rev. Gregory T. Bedell, Deacon, of Christ Church, Hudson, Columbia county; the Rev. John Brown, of St. George's Church, Newburgh, Orange county; the Rev. William Powell, of St. John's Church, Yonkers, West-Chester county; the Rev. Henry Anthon, Deacon, of — Church, Redhook, Dutchess county; the Rev. Ravaud Kearney, of St. Paul's Church, East-Chester, West-Chester county; the Rev. Petrus S. Ten Broeck, of Trinity Church, Fishkill, and St. Philip's Church, Philipstown, Dutchess county, and St. Peter's Church, Peekskill, Putnam county; and the Rev. Daniel Mc Donald, of Trinity Church, Fairfield, Herkimer county.

The following clergymen are at present employed as Missionaries in this state, by, and under the direction of, the ecclesiastical authority of the Diocese: the Rev. Daniel Nash, the Rev. Samuel Fuller, the Rev. William A. Clark, the Rev. James Thompson, the Rev. William B. Lacey, the Rev. Russel Wheeler, the Rev. Alanson W. Welton, the Rev. Ezekiel G. Gear, Deacon, the Rev. Orin Clark, the Rev. Stephen Jewett, the Rev. Professor Thomas C. Brownell (who performs missionary services on Sundays in destitute congregations in the vicinity of Union College;) the Rev. Charles W. Hamilton, Deacon, the Rev. Henry U. Onderdonk, the Rev. George Weller, the Rev. Samuel Johnston, Deacon, the Rev. Joshua M. Rogers, Deacon, and the Rev. Charles Seabury. And here it is proper to mention that, from the Missionary Fund in this Diocese, a salary is also given to Mr. Eleazar Williams, a young man of Indian extraction, who resides with the Oneida tribe in this state, and performs the very useful offices of lay reader, catechist, and school-master among his Indian brethren. His religious exercises are the services of our Church, and approved sermons, both translated into the Mohawk language. His labours have

been very faithful, and promise great success.

The Church in this Diocese has experienced incalculable advantage from the faithful labours of Missionaries. Some of the best established parishes, now affording competent support to their pastors, owe their existence, under God, to these labours. They have preserved the services of the sanctuary where, from a variety of opposing causes, there was danger of their loss. They have revived them in churches long vacated; and they are now carrying their consolations and their benefits to the remotest parts of the Diocese. As their happy consequence, sacred edifices, commodious, neat, not unfrequently elegant, are fast beautifying tracts of our state, which, but lately, were an entire wilderness.

Among the changes that have taken place in this Diocese since the last General Convention, we have to notice the decease of the Right Rev. Samuel Provoost, D. D. the Right Rev. Benjamin Moore, D. D. and the Rev. Elias Cooper, the late pious and useful Rector of St. John's Church, Yonkers, and the oldest Presbyterian in the Diocese.

The Confirmations reported by the Bishop in 1814, were 800; in 1815—400; in 1816—1000. Total, 2200. For the administrations of this ordinance, and for the discharge of other Episcopal duties, the Bishop regularly and frequently visits every parish in this extensive Diocese.

Since the last report, the following parishes have been duly organized in this Diocese, and received into union with the Convention: St. Paul's Church, Oxford, Chenango county; Trinity Church, Coventry, Chenango county; St. Paul's Church, Preble and Tully, Courtlandt county; Trinity Church, Granville, Washington county; St. Andrew's Church, Genoa, Cayuga county; Zion Church, Onondago, Onondago county; St. Stephen's Church, Smithfield, Madison county; and St. Paul's Church, Durham, Greene county.

The following churches have been consecrated by the Bishop: St. Mat-

thew's Church, Unadilla, Otsego county; Trinity Church, Athens, Greene county; Christ Church, Manlius, Onondago county; Trinity Church, Rensselaerville, Albany county; St. George's Church, New-York, (re-built after destruction by fire;) St. James's Church, North-Salem, West-Chester county; Trinity Church, Granville, Washington county; St. John's Church, Canandaigua, Ontario county.

The whole number of organized congregations in the Diocese amounts to 115, and the number of clergy to 68.

A short time previous to the last General Convention, St. George's Church, in the city of New-York, was destroyed by fire. Since that period, our brethren in that city have been again visited with the same calamity. Zion Church, belonging to a small, but respectable congregation, who, a few years since, conformed to our communion, and have uniformly evinced their strong attachment to our doctrines and worship, has been burnt. This unhappy circumstance so deranged the affairs of the parish, as to render necessary the removal of the worthy Rector, the Rev. Ralph Williston, whose useful services are now transferred to another Diocese. The rebuilding of this Church has progressed only in part.

It is matter of sincere felicitation to the members of our Church in this Diocese, that although peculiar circumstances have, in some measure, threatened her temporal prosperity, her members have not suffered it to decline, but have made efforts proportioned to the emergency. This has been particularly manifested in many country parishes, where unprecedented exertions have been made in building and repairing places of public worship, and meeting other parochial expenses.

Not least among the means that have been blessed to the good of the Church in this Diocese, are the voluntary associations formed by her members for the promotion of pious objects. The number of Bible and Common Prayer Book Societies has considerably increased. One established in the city of New-York by young men of

our Church, as auxiliary to that which was instituted in 1809, has set an unprecedented example of activity and zeal in the diffusion of religious truth. The young men of the same city have also lately distinguished themselves by forming another association, promising the most beneficial consequences. Its object is to raise funds for the support of Missionaries employed by the Bishop, and the Committee for Propagating the Gospel, (appointed by the Convention,) with whom is lodged the only authority to manage the missionary concerns of the Diocese.

To conclude: although it must be confessed that much still remains to be done in this Diocese, yet, thankful for the prosperity it has heretofore enjoyed, we cherish the humble hope, that the vigilant superintendence with which it is blessed, the fidelity of its pastors, and the zeal, devotion, and liberality of its members, will be sanctified to its further increase and its instrumentality in promoting the glory of God, and the salvation of men.

New-Jersey.

The state of the Church in this Diocese, through the goodness of God, continues, on the whole, to improve. Its progress is not rapid, but steady and substantial.

The churches at Newark, Elizabeth-Town, Perth-Amboy, New-Brunswick, and Burlington, remain under the care of the pastors who had the charge of them when the last report was made. They are flourishing, both in their temporal and spiritual concerns; and afford every reason for the conclusion that, with the Divine blessing, they will continue so. Within the last three years, the congregation at Perth-Amboy have erected a convenient and handsome house for the accommodation of their Rector. The same valuable object is in progress at Elizabeth-Town.

Of the churches at Shrewsbury, Middletown, and Freehold, united under the pastoral care of the clergyman formerly reported, the first named has considerably increased both in number of families and communicants. The

congregation has also repaired and painted its handsome church. The other two congregations remain as before stated.

The congregation of St. Andrew's Church, Mount-Holly, has also much increased. Formerly it enjoyed only part of the services of a clergyman; but, within the last two years, it has been able to give entire support to one. The Rev. George Y. Morehouse is now the Rector of that Church.

St. John's Church at Salem, vacant for more than forty years, with the exception of a few months in 1792 and 1793, has, within a short time, revived, and considerably improved. It now enjoys, in conjunction with St. George's, Penn's-Neck, which had also, for a long time, been vacant, and St. Mary's, Colestown, lately much increased, the ministrations of the Pastor formerly of St. Andrew's Mount-Holly.

The respectable Church at Swedesborough, though still large, has, since the last report, from some cause not accurately known, experienced a considerable diminution in the number of its communicants. The Rector formerly named has still the charge of it.

The churches at Jersey, Berkeley, Mullica's Hill, Glassborough, Woodbridge, Trenton, Spotswood, Newton, Knowlton, Hardwick, Piscataway, Alexandria, Amwell, Allen-Town, and Chew's Landing, still remain vacant. The first five have the benefit of divine service, performed by licensed candidates and other laymen; and the whole occasionally enjoy the ministrations of the Bishop and the neighbouring Rectors. The difficulty, for some time past, of procuring a suitable clergyman to act as a Missionary, has occasioned the state of the vacant churches generally, to be less favourable than it would otherwise have been. That difficulty will, no doubt, shortly be removed, as means are in progress for obtaining one.

There is a prospect, also, that a new church will shortly be instituted at the manufacturing town of Paterson.

The Bishop of the Diocese, since his consecration in November, 1815, has visited the churches at Newark, Eliza-

beth-Town, Shrewsbury, Spotswood; Mount-Holly, Swedesborough, Salem, Berkeley, Mullica's Hill, and Glassborough, and administered the holy rite of Confirmation in those of them which follow: viz. at Swedesborough, Mount-Holly, Elizabeth-Town, Shrewsbury, New-Brunswick, and Newark. The number confirmed in these churches was 198.

He also admitted to the holy order of Priests, the Rev. George Y. Morehouse, who, shortly after, was instituted Rector of St. Andrew's Church, at Mount-Holly.

Samuel C. Stratton and Francis H. Cuming have been admitted candidates for holy orders since the last General Convention. Within the same time, the Rev. Lewis P. Bayard has been ordained Priest, and instituted Rector of Trinity Church, Newark.

It is with pleasure likewise stated, that the Missionary Fund, which, on the former report, was \$ 2307 42, has, by a report made in August last to the State Convention, increased to \$ 2611 4.

The Fund for the Support of the Widows and Children of Clergymen, has also considerably increased.

The permanent Fund of the Episcopal Society has advanced from \$156, the sum stated in the former report, to \$ 475. The Society has also distributed a considerable number of Bibles, Prayer Books, and Tracts.

It is further stated, and with great satisfaction, that the females of the churches of Newark and Elizabeth-Town, have established Bible and Prayer Book Societies, auxiliary to the Episcopal Society.

A Missionary Society has also been instituted in Trinity Church, Newark, in aid of the General Fund.

Sunday Schools have likewise been established in several congregations, principally by ladies, which promise much good.

Since the last Convention, the number of officiating clergymen has increased from 8 to 9, and the instituted rectors from 6 to 8.

On an examination of the progress of the Church in this Diocese, since

the termination of the revolutionary war, in 1783, it is found that it has increased, by the addition of Trinity Church, Swedesborough; St. George's Church, Penn's-Neck; St. John's Church, Chew's Landing; St. Thomas's Church, Glassborough; St. Matthew's Church, city of Jersey; and St. Stephen's Church, Mallica's Hill.

Pennsylvania.

The Church in this Diocese has always been small, and principally limited to the city of Philadelphia and its immediate neighbourhood. We have, however, satisfactory evidence, that it is increasing in numbers, strength, and zeal, and, we trust, in piety.

Prayer Books, and many valuable Tracts, have been distributed by the Society for the Advancement of Christianity in this state. The Society has likewise, by means of its Missionaries, supplied several vacant congregations with occasional services, and formed new congregations in the north-western part of the Diocese.

Since the last General Convention, two churches have been consecrated to the worship of Almighty God. The communicants of some congregations have greatly increased, and a growing attention to the best interests of the soul is evidently perceptible.

During last year a new Society was formed in this Diocese, for the express purpose of sending Missionaries into the western states. Under its direction, a young clergyman has visited, with success, many parts of Ohio, Kentucky, and Tennessee.

The most gratifying intelligence from this Diocese is, that a very considerable number of young men have directed their attention to the Gospel ministry. There are, at present, twelve candidates for holy orders.

During the years 1814, 1815, and 1816, 437 persons have been confirmed.

Since the last General Convention, the following persons have received Deacon's orders: James Milnor, Samuel Phinney, George Sheets, Jacob Morgan Douglass, James Montgo-

mery, Thomas P. May, Charles M. Dupuy, and Joseph R. Walker.

During the same period, the following have received Priest's orders: Rev. James Milnor, Rev. Jehu Curtis Clay, Rev. George Boyd, Rev. Abiel Carter, and Rev. Samuel Phinney.

The members of this Diocese have been zealous in distributing the Bible.

Delaware.

This Diocese was once an important portion of the Protestant Episcopal Church. In this small state there are the remains of eleven congregations, which, at no very distant period, were all supplied with the ministrations of the Divine Word by clergymen of our Church. Owing, however, to causes of which we can now have but a very indistinct view, and which probably cannot, by any, be correctly traced, this Diocese presents a most deplorable picture of departure from its first love. There are but two of the congregations in this Diocese that are regularly supplied by ministers of our Church. From the year 1810 till 1816, there was no regular Convention held. In the last mentioned year, a Convention was called, at which some regulations were entered into, which, should they be carried into effect, it is hoped, and with some confidence expected, that, through the Divine blessing, the situation of the Church in this state will be greatly meliorated. Distressing as is the condition of the Church in this Diocese, still there is every reason to believe that her prospects are brighter than they have been for many years. Among some things which induce this belief may be reckoned this pleasing circumstance, that, within the last eighteen months, there have been admitted, as candidates for holy orders, of this state, four young men of piety and talents, of whom the most encouraging hopes are entertained. Another circumstance in the present prospects of our Church here, and which seems to offer the most effectual means of her restoration, is the establishment of an Episcopal Missionary Society in Wilmington. If the zeal of our members can be excited so as to afford sufficient pecuni-

any aid to this institution, we expect, both from the benefits which have already resulted from missionary exertions in one Church, and from the peculiar state of feeling on this subject in this Diocese, that, through God's grace, the Church may be raised to a degree of strength and respectability exceeding the most sanguine expectations of past years. In Wilmington efforts have been making to raise a spacious building for the service of God; but there are so many difficulties in the way of their success, and so few to contend with them, that some fear is entertained as to the final accomplishment of the object.

Maryland.

The members of the Church in this Diocese appear to be increasing in piety and zeal. New churches have been erected, the number of communicants has increased, greater regard is had to the discipline and form of worship of the Church, and more anxiety is discovered to keep in decent repair the houses of worship, and to provide for the comfortable support of the ministry; yet, in many parts of the Diocese, the Church is still in a low and depressed state, and its members are deprived of the ministrations of the sanctuary. If pious and zealous clergymen could be procured, there is every reason to believe that, in these parishes, the Church would flourish, and religion would prosper. Some societies have been formed for the distribution of religious Tracts; and, at the last meeting of the Convention, steps were taken to raise a fund for the support of Missionaries, and the education of young men for the ministry.

In the Convention of 1814, a Suffragan Bishop was appointed in this Diocese, and its venerable Bishop, (who has since, after a long life of piety and usefulness, been called away to receive the reward of his labours,) commissioned him to perform all Episcopal duties on the Eastern Shore of this state. Part of the Diocese was shortly after visited by Bishop Kemp, and the rite of Confirmation administered by him to about 330 persons,

before the meeting of the last Convention. The ill health of Bishop Claggett for some years before his death, prevented him from attending some of the Conventions, and communicating the Episcopal duties performed by him.

Virginia.

The Church here has risen from that gloom and depression which caused her friends to mourn and weep. She now is in a prosperous state. A spirit of true religion is reviving in almost every part of the Diocese; and a sincere attachment to the pure doctrine and worship of our Church is increasing among her members. In Fredericksburgh, a large church has been erected and consecrated. In Leesburgh, a church has been built and consecrated. In several parishes, churches that were in a ruinous state have been repaired. In Warrenton, a handsome church is building, and will be ready for consecration in a few weeks. In Charlestown, a spacious church is building, and will be finished in the course of the present year. In Port-Royal an adequate sum of money has been subscribed for building a church there. A sufficient sum of money has been subscribed for erecting a church in Lunenburg.

In the city of Richmond there are two numerous and respectable congregations. In Norfolk there is a large and respectable congregation. In Petersburg the Church is more prosperous than formerly. In Alexandria there are two large and very respectable congregations. A Prayer Book and Tract Society has been established here. By the blessing of Almighty God, our worthy and zealous Bishop has been instrumental in conducting much to the prosperity of our Zion, wherever he has visited in his Diocese.

North-Carolina.

There is a well-grounded hope, that the Church in this Diocese (now first received into union with the General Convention) will increase in strength, (with divine aid) so as in a few years to be able to dispense the Word of

God to a large number of souls that are now scattered over a wide tract of country, a great part of whom are almost strangers to the sound of the Gospel.

There are at present but three churches in the state that are blessed with settled pastors, those at Fayetteville, Wilmington, and Newbern.

At the first of these places the congregation has lately settled the Rev. Bethel Judd, from the Diocese of Connecticut.

At Wilmington there is a church of considerable size, and generally well attended. The congregation have evinced by their attention to the Church, a strong and ardent wish for its prosperity. They have at present the Rev. Adam Empie, from the Diocese of New-York, for their pastor, who is much beloved by the congregation.

At Newbern, the church has lately undergone some alterations and repairs, and affords a very comfortable and decent house of worship. Since the first of last April, the Rev. Jehu Curtis Clay, from the Diocese of Pennsylvania, has been the pastor of this congregation, and he has had the satisfaction of having the church numerous and respectfully attended. The number of communicants on last Easter Day exceeded thirty, and there is but little doubt that this church will increase, should the present minister continue his services amongst this people, who, for about twelve months before his arrival, were destitute of a pastor.

At Edenton there is a neat church, but, unfortunately for the congregation, they have no minister, nor have they had one since the Rev. Mr. Hatch left them, about two years since.

The town of Washington, and its vicinity, has lately met with a loss in the death of the Rev. Mr. Blunt, who, for many years before his decease, was in the habit of making appointments in different parts of the county in which he resided, where he would preach, baptize children, and, at stated times, administer the sacrament of the Lord's Supper. These families, not

a few in number, are now entirely deprived of hearing the Word of God preached, and of having the bread of life broken to them by an Episcopal minister.

South-Carolina.

It is with peculiar satisfaction we report the increasing progress of the Church in this Diocese. It appears, that since the last meeting of the General Convention, some new congregations have been formed, and some new churches have been erected in this section of the Protestant Episcopal Communion; particularly a spacious and elegant church in the city of Charleston, a neat and handsome church on John's Island, a church in St. Mark's, and one in All-Saints' parish. In some other parts of this Diocese, funds have been raised, and exertions are making for rebuilding their places of public worship; and several have lately been fully completed, and the cemeteries enclosed.

It also appears that the Canons and Rules of the Church have here been observed; that the public offices of our holy religion have, with much uniformity, been performed according to the rubrics of the Book of Common Prayer; and that great harmony and love subsist between the Bishop and his Clergy, as well as among the Clergy themselves.

It furthermore appears, that Mr. John Chandler, Mr. Henry Gibbs, Mr. David J. Campbell, and Mr. ——— Wilson, have been admitted by the Bishop as candidates for holy orders; that Mr. Morris H. Lance, Mr. Thomas Frost, and Mr. Albert Muller, natives of this Diocese, have been received into the holy order of Deacons; and that the Rev. Christian Hanckel has been advanced to the holy order of Priests.

It appears, however, that there is yet cause to lament the ruinous state of many churches, and the want of clergymen in various parts of this Diocese. "The harvest is truly great, but the labourers are few." We have also to lament, that since the last meeting of this Convention, two clergymen, viz. the Rev. James Dewar Simons,

and the Rev. Joseph Warren, have been removed by death.

The Society instituted for the *Advancement of Christianity* in this Diocese, has been productive of much good, and its funds and influence are rapidly increasing. The baptisms and the communicants have greatly multiplied within the last year; and the public worship of Almighty God has not only been more generally and devoutly attended, but religious knowledge and practice seem to be progressive. The visitations of the Bishop have been frequent, and the sacred rite of Confirmation has been duly administered.

From the unremitted zeal and exertions of the Bishop and Clergy of this Diocese, there is reason to cherish the most flattering expectations, that the power as well as the form of religion, under the blessing of God, will continue to increase.

The Western States.

The most gratifying intelligence relative to our Church in this extensive part of the United States has been laid before this Convention. A respectable and flourishing congregation in the city of Lexington, state of Kentucky, has for several years been blessed with the regular ministrations of our church, and the care of an active and zealous pastor. In the state of Ohio, nineteen congregations have been regularly organized; and steps taken for constituting a Diocese. The measures adopted by this Convention, added to the zeal and attachment to the Church, manifested by the scattered members of our communion in these states, and the disinterested labours of a few clergymen who have been among them, will, it is hoped, through the blessing of God, tend to their speedy enjoyment of Episcopal superintendence.

In laying the preceding statement before the House of Bishops, the House of Clerical and Lay Deputies solicit their counsel, and their prayers for the blessing of Almighty God.

Signed by order of the House of Clerical and Lay Deputies.

WILLIAM H. WILMER, Pres.
New-York, May 26, 1817.

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